THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (EPH. 4: 32).

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RELIGION, ACTIVE AND PASSIVE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

RELIGION, to be worth while, must be a vital element of life and work. It is of both temporal and spiritual significance, value and effect. It has to do with individual morality, with mutual dealings and associations of men even in ordinary, every-day affairs, with the great problems involved in family unity and efficiency and with the little things that make or mar the home, with work and play, with the duties of citizenship, statesmanship, and public service generally.

All these relationships are human and earthly, and the honorable discharge of duties arising therefrom approaches ethical perfection. But man's standard of ethics is of necessity unstable, variable, and, withal, unsatisfying to the soul having a healthful hunger for spiritual nourishment.

Who of us all has not felt at times the spontaneous yearnings and aspirations incident to our deep inborn conviction of life beyond death? We may weaken these emotions by persistently ignoring them; we may effectually stifle them by rude force; we may render them dormant by the poisonous anodyne of false philosophy and the boastful pride of man's miscalled wisdom; but kill them we can not, for they were divinely implanted and are deathless.

And as there is a hereafter, in which every soul of us shall live in continuation of the eternal existence of which earth-life is but a span, so surely shall our status there be determined by the deeds done in the body, whether they be good or evil.

Religion, then, has to do not only with this life but with that to

come. We are but sojourners on earth; and, profoundly important as is this mortal experience, it is, after all, mainly a probation, and essentially a preparation for eternity. It is temporarily easier to be passive than aggressive, whether we claim for our guiding code man's rules of ethics, or the clear-cut requirements of the Gospel of Christ. There are far more good men on earth than men who are good for much.

The gospel demands something greater than avoidance of actual sins of commission. The culpability of neglect and omission may justly condemn the soul. Wilful spurning of divine opportunity may work eternal loss. Though the Scriptures affirm the possibility of progression after death, nowhere do we find ground for assuming that failure to obey the Gospel on earth will be nullified by immediate remission beyond. We have no basis for computing the ages that shall be requisite to make amends there for wanton failure here.

There is a time in the eternal existence of souls which has been specifically made the time of repentance and test; and that is the period of mortality. Paul's forceful admonition is of universal application: "Lay hold on eternal life" while opportunity is found (I. Tim. 6: 12, 19). For be it remembered that the Lord has spoken concerning the wilfully unrepentant: "From him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts." (Doctrine and Covenants 1: 33).

Sin is conducive to lethargy in things spiritual: the gospel inspires to life and activity. Contentment with the things of this world, so long as they go to suit us, with no thought of what shall follow, is the devil's lullaby. In the moment of supreme complacency, when we are expressing by word, act, thought, or through sheer inaction, the stultifying soliloquy—Soul, take thine ease, may come the summoning decree: "Thou fool, this night thy soul shall be required of thee." (Read Luke 12: 16-21).

When will men awaken to the imperative, yet persuasive summons to repentance? Are not the awful vicissitudes of these days of war and death sufficient to arouse us to some realization of the solemnities of eternity? As a nation we are valiantly waging war for the vindication of the rights, privileges, and liberties of men. As individuals we are summoned by the call of God to resist iniquity, and to make peace and reconciliation with Him through obedience to the laws and ordinances of the gospel.

Only through active, vital faith in the Lord Jesus Christ, effective repentance of wrong-doing, baptism by immersion for the remission of sins, and the bestowal of the gift of the Holy Ghost or the higher baptism of the Spirit, can salvation be attained in the Kingdom of God, for so the Holy Scriptures aver.

The pleading call of the ancient prophet is yet in force. Hear ye, and heed: "Now I say unto you, that ye must repent, and be

born again: for the Spirit saith, If ye are not born again, ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness" (Book of Mormon, Alma 7: 14).

KNOWLEDGE IS POWER.

THERE are but two ways to move in this world; either forward or backward. We are either progressing or retrograding. The true purpose of human life on earth is to get knowledge of the right kind, and then to employ the same in channels conducive to the benefit of all mankind. To advance, we acquire knowledge.

"Truth is a knowledge of things as they are, and as they were, and as they are to come." Intelligence, or the light of truth, was not created or made, neither indeed can be" (Doctrine and Covenants 93: 24, 29). Corresponding to this, we read: "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge" (Prov. 18: 15). Why do we study? We study to acquire knowledge, and, to acquire knowledge is to advance, which is, or should be, the essential purpose of every soul in this probation.

Let us examine some of the achievements of man, to ascertain the validity of these statements. Columbus developed the idea that the world was round. He had studied and thought upon this fact, and, eventually, the knowledge gained led him to discover the great American continent. This knowledge placed him in the catalogue of the world's greatest discoverers. Yet, at first, he was considered a fanatic. The American Indian, whose entire circle of knowledge included only, "Eat it, smoke it, sleep it, and then, more eat it"—was not far removed from his four-footed companions. But a Newton, acquiring the knowledge which led him to discover and state the law by which bodies in the heavenly universe do not fall into a state of confusion, placed himself in a category with the world's greatest astronomers. When Shakespeare used his imagination and depicted such strong, distinctive characters as Hamlet, Macbeth, and Lear, he showed to the world a knowledge of literary ability, which has not been surpassed. So in the present generation, the men who found the power of steam, the wireless telegraphy, the power and economy of electricity, and other indispensable necessities required to keep abreast of the times—these men, comprising the greatest geniuses the world has known, used their phenomenal intellectual powers for the advancement of mankind.

So much for the temporal side of life. But what about the

spiritual side? We now come to the most important knowledge; because it involves our future existence in the eternal worlds.

What is the gospel? It is "the power of God unto salvation." It is that knowledge which will save and exalt us in our Father's mansions. It is all well and good to have a knowledge of temporal things, but how much more important, and absolutely indispensable, is spiritual knowledge, or power? I shall quote the great latter-day Prophet Joseph Smith, who will yet be recognized as one of the greatest characters of the twentieth century. He says:

"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. Yes, I am standing in the midst of all kinds of people.

"Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins. We have thieves among us, adulterers, liars, hypocrities. If God should speak from heaven, He would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then, you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

"The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God" (*History of the Church*, Vol. IV., p. 588).

Have we accepted the gospel of Jesus Christ? If so, we have been baptized, by immersion, for the remission of sins, and have had hands laid upon us for the reception of the Holy Ghost, by those "who are in authority to preach the gospel and administer in the ordinances thereof." We cannot deny the necessity of these ordinances. They are the "power of God unto salvation," and a Scriptural certainty. Have we any thought or care for our future position in the worlds to come? God grant that we have. "If in this life only we have hope in Christ, we are of all men most miserable." So stated the scholarly Paul, an Apostle of Jesus Christ.

Let everyone "prove all things and hold fast that which is good," and thus acquire the knowledge, and live the lives, which

will give them the power to advance day after day. "With all thy getting, get understanding." A true knowledge of God, and of the gospel of His Son Jesus Christ, will save all mankind. Since man cannot be saved faster than he gains knowledge, it follows naturally, that he cannot abide a telestial kingdom, until he has gained the knowledge of a telestial glory. And he who does not gain the knowledge of a terrestrial kingdom cannot gain the knowledge of a terrestrial glory; it requires a considerable amount of knowledge to abide a celestial kingdom, even all that God has revealed; therefore, he that does not secure the knowledge of this kingdom, can never abide the glory of the celestial world, which comprises the presence of God the Father, and His Son Jesus Christ, and the Holy Ghost. "Man is divine, alike in body, soul, and spirit." We must not underestimate ourselves, and we must not overestimate ourselves; it would be an injustice to the great Creator to do so. Consider the words of the poet:

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Knowledge is power, and once possessed, no one can take it from us; it is ours—forever.

Sunderland, England. W. J. Loosle.

LEFT SPIRITUALISM FOR TRUTH.

Sister Mary E. Scott, of the Rochdale branch, sends this communication to the *Star*:

Before I joined the Church, I was a non-believer of the "Mormon" faith. I heard the gospel for many years and had many conversations with the elders, but could not accept their message, for at that time I was going out as a Spiritualist Medium, and my faith was very strong. I firmly believed that the spirits returned, and I was convinced that I also saw them. I was also receiving good pay by traveling from town to town. I often told the elders that I could not afford to give up such good business and join the Church and get nothing. So I kept going on, hoping that I was right and that they were wrong.

But a time came when I began to feel uneasy in my mind. I often wondered. While I was speaking to the people and bringing the supposed spirits to them, my thoughts would turn to many little words that the elders had spoken to me. I remembered that the Prophet Joseph had told the people how to know good and evil spirits, and I began to think I was wrong. But I went on for some time, still hoping that I was right.

But there came a great awakening to me. I had an accident, while on my spiritualist errands. I became a helpless invalid. For six months I moved from one place to another, seeking advice from the doctors. I was suffering great pain. I had two doctors, and they told me I would not walk again. In fact, they said it would be a miracle, if I did.

This made me very unhappy, and I wondered what would become of me in the future in this helpless condition. Even then I could not see the hand of the Lord. In fact, I became very bitter against Him for some time. I really believed He was punishing me for nothing.

At this time, a friend of mine proposed to take me for a little while and nurse me. I may say she and her people were Latter-day Saints. I, therefore, made up my mind that I would not be led into their way of thinking, but I would go there for a while.

I had not been there long, before I began to study things out, and by and by, I began to realize that I was wrong. I had to leave their home after a little while, for they were going to Zion, but another sister came, and she took me to her house. I stayed there for a few years, in fact, till I was quite well, and could turn out and earn my own living. I thank my heavenly Father for finding me such a friend, for through her I saw the light of the gospel, and when I did see the light, I began to have faith, so I was administered to often, and I was promised that, if I would obey the commandments of God, I should be healed.

I am glad to say that I went down into the waters of baptism, and gradually I became healed. To-day I am in health and strong, and working sixteen hours a day.

I hope that if any read this testimony when sick and helpless, they will take courage and have faith. Seek the servants of the Lord and ask your heavenly Father to help you. I am sure He will show His wisdom in your case. The Lord has taken one of my boys, but I have one left, and I am glad to say he also is a member of the Church.

I thank God that I heard the gospel. I am trying to serve God. I know I can never pay Him the debt I owe, but I hope I may be kept faithful to the end.

MOTHER.

How sacred is that name! Have you realized how much it means, and the vast importance it has held ever since the world began? Though I am far away from that loving woman, yet the simple thoughts of home and a mother's love will ever carry me through.

She, who sacrificed her life for me, who went almost to death's door to bring me into the world! Could more be done? The great love of a mother can never be described; it has no equal on earth.

Sitting in a bungalow in this eastern hemisphere, I picture her dear face and regret that I have but imperfectly repaid her for all her devotion. Now I see where I could have comforted her in many of her sorrows, lightened her burden; but thoughtlessly, not because I would not give all for her, did I fail to do so.

Many times I stray from the narrow path. I believe we all do, but I have only to think of that grand word "mother" and picture all the misery and pain it would cause her, and then the devil is repelled. Who suffers most, the youth on the battlefield or the mother at home, who is ever praying God to protect one of her greatest gifts? Let us always endeavor to make her path smooth, her life a joy. Love and cherish her while we may, for the time will come, alas, too soon! when we shall have to plough life's road, which is far from smooth, by ourselves.

How well I remember singing that simple song some few years ago, "A boy's best friend is his mother," and since then I have indeed proved it to be true. Never can we find a better, in sorrow or in joy, and I pray that she may be spared; that God in His own good time will allow me once more to be a recipient of her worthy love and advice. So, young sisters and brothers of mine, always heed the counsel and advice mother is ever ready to give you, thus obeying one of God's greatest commandments, making you better in body and soul, fitter subjects for the kingdom prepared for us.

Mesopotamia, August 7th, 1918. ARTHUR E. BANHAM.

WHAT THE "MORMONS" BELIEVE.

THE spirit of man is the intelligent, responsible being, an entity both before and after dwelling in the body. It was in the beginning with the Father. The sons and daughters of God, after probation in the flesh, return to Him, and then, until the resurrection, associate in such sphere as they have fitted themselves to occupy; the good with the spirits of the just, the evil with the spirits of the unjust. A disembodied spirit can learn, believe, repent, and yield obedience, but cannot be baptized in water, the earthly medium of purification. The living may be baptized for the dead. One who has received the ordinances of the gospel can stand proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the gospel in the spirit. As the spirit of Christ preached to the spirits in prison while His body was in the sepulchre, so His servants, bearing His authority, preach to "the dead" after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead under Jesus Christ, the Captain of their salvation.—PRESIDENT CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 14, 1918.

EDITORIAL.

A NEW ERA DAWNING.

THE readers of the *Star* will, we feel sure, rejoice at the present prospect of an early peace. They will feel that God, in His mercy, has heard the prayers of His children, and that the time of tribulation through which the world has passed, has, according to His promise, been cut short for the sake of the elect.

There is, furthermore, great cause for rejoicing in the fact that the peace which is about to come to the world, will not be built upon guns, shells, and bayonets, but upon the mutual interests of free nations, as recognized by agreement and embodied in international law.

If the so-called fourteen propositions which President Wilson formulated in an address to Congress, on January 8th, this year, are made the basis of future international relations, there will be no more secret diplomacy, and no monopoly in navigation upon the seas, outside territorial waters. Economic barriers will be removed in the interest of international trade. National armaments will be reduced to the smallest extent possible. Dependent nations will be set free. Despotism will be dethroned everywhere. New states will be formed, and a general association of nations will be established, for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

Such are the principles for which this war has been waged by Great Britain and her Allies. Such are the aims to be achieved by the approaching peace congress. It has been a long, terrible conflict. It has been a battle against demoniacal powers, fighting for the total enslavement of men and revelling in blood and suffering. But when it is over, a new day will dawn upon mankind, with new hopes, new aspirations, new opportunities and responsibilities.

It will take the world a long time to recover from the wounds inflicted. A great many of those who have lost their dear ones on the battlefields will carry their grief with them to their graves, unable to find comfort, or to forget. It will take time to make good the enormous economic losses that have been sustained by the belligerent nations, in spite of the fortunes made by many individuals. For generations to come, the burdens will rest heavily upon the shoulders of citizens everywhere. But the

moral effects of the long conflict will be more far-reaching still, and most difficult to overcome.

All students of present conditions are agreed that we are standing at the threshold of a new era. The world will not, they feel convinced, be the same after this awful cataclysm, as it was before. But, while all are agreed on this, the opinions, or speculations, on the nature of the change that is to come, are many.

Some hold that a reformation, similar to that which took place four centuries ago, is coming. Dr. Hensley Henson, Bishop of Hereford, in a sermon preached at Westminster Abbey, expressed this view. He pointed out that there always has been a divergence between creeds and the actual belief of the people, and that, at times, there must be a readjustment. Such a readjustment was the Reformation, but it was not the last. The startling rapidity, he said, with which new knowledge came during the past century has brought us face to face with a situation essentially similiar to that which confronted our fathers four centuries ago. If we take to heart the lesson of the past we shall see how futile and foolish is mere timid conservatism, and how wise is a reverent and courageous effort to re-interpret the old faith in the light of the new knowledge and to readjust traditional forms of religion in the interest of sincerity.

Some hold that there will be very little religion in the new era. They think that the most important questions will be political and social, turning upon national and international subjects. They expect that the problems presented in the relations between labor and capital especially will come to the front and obscure the teachings of the churches, relating to both doctrines and ethics.

Some are of the opinion that there will be a great deal more righteousness in the world after the war than there was before, but it will be a righteousness founded upon human standards and independent of the revealed Word of God. They think that the churches have lost the confidence of the children of men, and that the world will try to get along without such organizations, and be all the better for it.

Without entering upon a minute examination of these opinions and forecasts, we may say that the world after the war will be in need of the gospel of Jesus Christ, just as much as it ever was. Satan is not yet "bound." He will still be in a position to deceive the children of men, and the probability is that he will redouble his efforts, as the time for his overthrow by the coming of the Lord, approaches. Paganism is not conquered in the world. It has manifested itself during this conflict in all its hideousness. In fact, there is no cruelty, no barbarity, known to history, in the conflicts between nations in the past, that has not been repeated and surpassed during the last four years. This gives us to understand that heathenism, with all its acts of violence and im-

purity, is still in the world, in the midst of Christendom, and that the coming new era will witness a spiritual conflict between that force and Christianity, such as took place at the beginning of our now old era. Yes, the conflict will continue between the Son of God and His adversary.

There is no other means of salvation than the gospel of Jesus Christ. When God revealed Himself to Joseph Smith and empowered him to raise up the Church in these latter days, He did so in order to provide a means of salvation, such as the world will need during the era that is about to dawn. Our Lord foresaw the calamities that were coming. He sent His Prophets to warn the world of the wars, famine, and pestilence that were to come. He knew what the influence of these would be upon the status of the human family. He knew that new conditions would arise, such as no existing church or society had anticipated, and for which they had no adequate remedy. He knew all this, and in the gospel He revealed the truths and principles of salvation which the world now needs.

May the world accept the gospel! For there is no other escape. Religions and social organizations can never become desirable substitutes for the gospel of Jesus.

There is every prospect that the gospel will be preached more extensively in the world during the new era than ever before. Religious liberty is being proclaimed in many parts of the world, where hitherto bigotry and spiritual tyranny have held sway. Nations, in which there must be a great deal of the blood of Israel, are being freed, and we cannot but believe that this is done in order that the elect may be gathered.

It behooves the Latter-day Saints, then, to read and understand the signs of the times, and be prepared for every missionary call that may come to them. We have received the gospel, in order to give it to the world freely, and thus to bring about the new conditions necessary for the coming of our Lord in glory.

J. M. S.

MINUTES OF THE NORWICH CONFERENCE.

THE semi-annual Norwich conference was held on Sunday, November 3rd, 1918, at 3 Westlegate Street, Norwich. President George F. Richards, of the European Mission; President Orial L. Anderson and Elders Ether L. Marley and Arnold G. Holland, of the Norwich conference, were in attendance. President Anderson presided.

The morning session commenced at 10:30 by singing, "Welcome, welcome, Sabbath morning." Prayer by Brother William Walker.

President Anderson welcomed all to the conference. Singing, "We'll sing all hail to Jesus' name." The Sacrament gem was led by Arthur Burrell, and the Sacrament was administered by

Brothers R. H. Briggs and Frank Alexander, assisted by Deacons Frank Wilkin and Willie Crotch. A memory gem was given by Edith Southgate.

The children of the conference rendered a good program of songs and memory work. "Only speak kindly to me," by little Netta Collings, of Ipswich, was especially touching.

Brother R. H. Briggs, in uniform, spoke, emphasizing the necessity of kind and loving treatment of children. A neat little speech, inviting attendance at Sunday-school, was made by Maisie Weeds. Brother James Hook spoke of his experiences since joining the Church.

President George F. Richards recited a short poem entitled. "A Little Parable," and said that each individual is making the "cross" that he will have to bear up "Calvary." We should make our cross light by refraining from all wrong-doing and by doing all the good that lies in our power, by obeying all the requirements of the gospel, and keeping all the commandments of God. In this way we can make Christ's yoke easy and His burden light. We are building that palatial home we are to occupy in the beautiful city whose streets are to be paved with gold. That which we are building, when finished, should be not only all that we could desire for ourselves, but it should be an adornment to the beautiful city. In this we see how the thoughts and acts of our lives affect both ourselves and others. When the officers and teachers in the Church plead with us to keep the "Word of Wisdom," attend to our prayers, attend our meetings, pay our tithes, and attend to other religious duties, we are prone to feel that it is for their sakes that we are exhorted to do these things. But the fact is that all these things are for our own good. If we do kindnesses to others, it redounds to our own happiness, both now and hereafter, as well as to the happiness of others. When we do only that which is commendable and right and do all the good we can, we are putting the right kind of material into the structure we are building, and we are building in a way that will make it proof against the rain, the floods. and the winds, of whatever character they may be, which beat upon it.

The meeting closed by singing, "Sing we now at parting," and benediction by Elder Arnold G. Holland.

The afternoon session commenced by singing, "High on the mountain top," and invocation by Brother James Hook. Singing, "We thank Thee, O God, for a Prophet."

The names of the general and local authorities of the Church were presented by Elder Holland. All were unanimously sustained.

Sister Eva Wilkin rendered a sacred solo.

Elder Arnold G. Holland then addressed the congregation. He said he had enjoyed his labors in the mission field. In being transferred to another conference, he felt to say, "I'll go where

you want me to go, dear Lord." The speaker read from the Pearl of Great Price, showing the plan of salvation.

The Norwich branch choir rendered, "Ye ransomed of our God."

Brother H. A. Alexander said it is useless to be only half a "Mormon." We must be either for or against. "Do what is right," he added, and "let the consequence follow."

Elder Ether L. Marley, the concluding speaker, referred to his recent transfer and said he was reluctant to part with old friends, but he was also willing to obey authority. He was glad to be present and feel the spirit of the occasion. He said we are not capable of receiving all knowledge at once. The child, at first, learns by object lessons. So God leads us on, step by step. The speaker referred to the early trials of the saints and said that they have been overcome by continual revelation. God reveals His mind and will to His servants the prophets.

Closing hymn, "Guide us, O Thou great Jehovah." Benediction by President George F. Richards.

The evening session commenced by singing, "The Spirit of God like a fire is burning." Prayer by Brother Frank Alexander. Singing, "Come, O Thou King of kings."

President Orial L. Anderson said we have met together with one accord and hence enjoy special blessings. The speaker quoted John 13:23, 24: "Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." The speaker showed that the resurrection will be as universal as death. But, he said, do not suppose that all will come forth to the same glory, nor simultaneously. "In my Father's house are many mansions." The speaker, further, showed that the gospel is taught to the disembodied spirits who have not received it in the flesh, and emphasized the necessity and benefits derived through accepting and obeying the gospel in the flesh.

The Norwich choir rendered an anthem, "Millennium."

President George F. Richards spoke upon the generous provision made by the Lord, through His gospel, for the salvation of all His children who love righteousness, such as prevails in the kingdom of God. All men have their agency. Laws are given to man which, if obeyed, will bring him salvation in the kingdom of God. If rejected by him, then he will be under condemnation and lose the reward for which he was expected to strive. It is necessary that all men should die. It is equally necessary that all should be resurrected, and come to judgment. The justice of God demands that all shall be brought to an understanding of the laws by which they are to be judged, and have the opportunity of receiving them and living in accordance therewith, or of rejecting them, at their peril. Those who have lived and died without a knowledge of the law must have it taught to them while they are in the spirit. "For for this cause was the gospel preached also to them

that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The ordinances of the gospel must be performed for them vicariously; and temples are built in which to administer these ordinances. Those who engage in this vicarious work become saviors upon Mount Zion. Our duty is to search diligently to acquire a knowledge of our dead kindred, and then to have their temple work done for them, and to keep a record of both our living and dead relatives, and of all ordinance work performed by them or for them. Books suitable for keeping such records may be had by ordering from the Liverpool Office, through the conference presidents, in the same manner in which other Church record-books and gospel literature may be obtained.

The conference was brought to a close by singing, "How firm a foundation," and benediction by Brother H. A. Alexander.

The conference season closed with a bazaar and social held at the hall on Monday evening, the 4th.

A special meeting for conference officers was held at the hall on Monday evening, the 2nd, at 7:30 o'clock, which was addressed by President Orial L. Anderson, Elder Ether L. Marley, and Elder Arnold G. Holland.

ARNOLD G. HOLLAND, Clerk of Conference.

THE RELIEF SOCIETY.

THE following paper was awarded a prize at a Relief Society bazaar, held at Deseret, London, recently:

One of the greatest organizations that has ever been instituted in the Church of Jesus Christ of Latter-day Saints is the Relief Society.

It was organized by the Prophet Joseph Smith, in the Masonic Hall, in the City of Nauvoo, on the 17th of March, in the year 1842.

The Church itself was only twelve years old when the Relief Society was organized, and its members point with pride, or pleasure, to the fact that, at a time when it was quite generally conceded that women were inferior to men, the Prophet Joseph Smith and his associates, were so far in advance of their time, and so far-seeing, that they perceived the necessity of creating an organization for the Latter-day Saint women.

The work of the Relief Society is very broad; it covers many fields of activity. In fact, it is like the Church itself, seeking after all things that are lovely, praiseworthy, or of good report. The organization has taken up a great variety of work, and the really important work, and the unique feature of the society is its remarkable system of charity. Charity is one of the great virtues. It consists of love for God, and love for mankind, and also

goodness, kindness, sympathy, and forgiveness, as well as the desire to help those that are in need. The Relief Society stands for charity in its broadest and most complete sense. It is ever ready to help in any work it is called upon to do, either temporal or spiritual. A person may not need monetary assistance, but may need love, sympathy, or encouragement. Some may need the faith and prayers of their friends, and in their loneliness long for the cheer that comes from companionship. Spiritual hunger is, perhaps, just as common as hunger for food, and the Relief Society makes an effort to supply all those things. It has always been the duty of its workers to help those that are in need, comfort those in distress, and assist where there is sorrow, sickness, or death. The method of carrying on this beautiful work is familiar to every Latter-day Saint. At the head of this society stands a president, under whom are two counselors, a secretary, a trustee, and a treasurer.

One of the important characteristics of this work is the fact, that every penny that is collected for charity purposes, is distributed as charity. Every worker serves without compensation.

The great amount of good which is accomplished by this society, is not entirely for those who receive, but it tends to make the workers who devote themselves to it capable, useful, and intelligent. We very often hear the statement, "The society needs your services," which is true, but I think there is as much, or even more, truth in the sentence, You need the society. There are many who think that this society exists only to help the poor and those in distress. This is a mistake, as this society is also for those who are rich and strong. It blesses those that give as well as those who receive.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

EVA RUMBLE.

A TESTIMONY.

IT has been my desire for some time to add my testimony to the many which, at different times, have appeared in the *Star*. I, too, can testify to the truth of the gospel, and that the same gifts, powers, and blessings are in the Church to-day that were given in the days of our Savior and His Apostles.

I am thankful to my heavenly Father that He has permitted me to see the great and glorious light of these the last days. I pray that I may always remain faithful.

God lives, Jesus is the Christ, and Joseph Smith was a true Prophet and the mouthpiece of God.

People may say, How do you know these things to be true? I answer, By the Spirit of God. If any man will do His will he

shall know of the doctrine, whether it be of God or whether I speak of myself. See also I. Cor. 2: 11.

I feel very thankful for the prayers offered up on my behalf by the saints during my severe illness. I am grateful to my heavenly Father, more than words can express, for the blessings He has bestowed upon me, so that I now have sufficient strength to do light work. I sincerely trust that He will continue to pour out His blessings upon me, and that He will spare me to see my children grow up and become members of the Church. May we all remain faithful to the end.

Kidderminster. ETHEL M. PRICE.

"MORMON" BOYS DOING THEIR BIT.

WE have received a report from our Canadian boys at the front. Sergeant H. Craven has lost a leg. Chaplain Charles F. Broadbent was killed in "no man's land." He had been recommended for a commission, and had received notice of its approval the day before he was killed. Charles Tufts has been wounded in the hand. Alexander Strange is wounded and is in the hospital in London. He has been mentioned nine times in dispatches for bravery and has been awarded the Military Medal for bravery, three times.

JAMES GUNN MCKAY.

DIED IN THE SERVICE.

OUR deepest sympathy goes out to Brother and Sister Thomas Crotch of the Norwich branch, Norwich conference, on the occasion of the death of their son, Thomas Crotch, Jr. Brother Crotch was wounded, August 24th, 1918, while in the service of his country in France. He was brought to England, September 15th, 1918. His fractured leg and arm, and the flesh wounds were healing favorably, when pneumonia set in, which caused his death October 21st. Brother Crotch was 21 years old. His 21st birthday was spent in the hospital. He was baptized, May 5th, 1912, by Elder John W. Watts, and confirmed the same day by Elder William S. Booth.

Our brother departed from this life, a faithful member of the Church.

ORIAL L. ANDERSON.

FROM THE MISSION FIELD.

Branch Organized.—On Monday, September 16th, 1918, a branch was organized at Macclesfield, Manchester conference. At a meeting held on said date, Brother Daniel Smith was chosen and sustained as president, and Brother William Gregson as first

counselor and secretary. These brethren were set apart by President Lester F. Hewlett. A testimony meeting was held and the blessings of the Lord were pronounced upon this infant organization.

Branch Conference—A well-attended branch conference was held Sunday, October 27th, 1918, at Hucknall, Nottingham conference. Two elders from Zion and the local branch presidency were in attendance. The program of the afternoon session consisted of a dialogue, showing the manner in which the elders present the gospel to the world, a song by Sister Edith Orton, and short addresses by Elder State England and President Leroy S. Dickson. In the evening session the general and local authorities were unanimously sustained, the condition of the branch was reported by President Samuel Pears, and gospel themes were discussed by the traveling elders.

On Sunday, November 3, 1918, a Nottingham branch conference was held at Nottingham. President Leroy S. Dickson, Elder State England, and Branch President Joseph Robinson were in attendance. The Sunday-school session enjoyed an interesting program by the children, and a brief address was given by Elder State England. In the evening session, the authorities were sustained, the condition of the branch was reported by President Joseph Robinson, and time was given the saints for testimony-bearing. President Leroy S. Dickson was the concluding speaker.

DIED.

CRAVEN.—Sister Lilly Trickett Craven, of Rodley, near Leeds, on the 16th of October, 1918, after a short illness with influenza, which left her with pneumonia. Sister Craven was born 20th of August, 1888, and was baptized and confirmed on the 21st of June, 1913, by Elders William D. Hoover and R. C. Anderson, respectively. She leaves in this world a husband and two small children, together with a host of relatives and friends, who will ever hold her memory very dear.

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